

GUIDE

TO

HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 12.

ON DIVINE ACTION IN THE FULLY REGENERATED OR HOLY MAN.

THE doctrine of God present in the soul is not unphilosophical. From the nature of the case, a divine guidance, which implies a divine presence, is indispensably necessary to a finite being. Without such guidance, a finite being does not, and cannot, go aright. He, who is *infinite*, can guide himself, because he has within his own reach all those elements of judgment and resources of power, which are necessary to indicate and carry out such guidance. But *man*, being finite, and not knowing where to go or what to do, needs, and must have, by the very necessities of his position, an inward power to direct. To be *self-regulated* — because when we are in ourselves we are in the *finite* — is to be *imperfectly* regulated. And imperfect regulation, where there is a possibility of any thing better, is not only an *erroneous*, but a wrong or *wicked* regulation. So there seems to be no alternative between sin on the one hand, and a divine regulation on the other.

2. The remark is made by a modern English writer, that “*Humanity without Divinity is like an animal without an instinct.*”^{*} The remark, if what has been said is true, has its foundation in fact. An

^{*}Letters of James Pierrepont Greaves, Vol. 2, Letter 82.

animal without its instincts could not fulfil the ends of its being, but is ruined and lost: so man, without God in the soul, by a presence and operation adapted to his rational nature, is equally in a state of error and ruin, equally lost. But God has made provision for this necessity in all cases, where sin has not prevented his merciful intentions from being carried out. God is present, or is ready to be present, in both: present in the instincts of animals, and equally present, or ready to be present, in the rational and moral nature of man — guiding the former by a tendency or impulse which is authoritatively impressed upon them, and giving direction to the latter by divine suggestions, which are rendered effective by an enlightened co-operation on the part of him who is guided. God, as the life of their instincts, is the law of animals; God, as the life, in other words, as the controlling and suggesting principle of his rational and moral nature, is the *law of man*: that is to say, of any and every man who is willing to receive him as a law. The man, who thus receives God, is guided by Him. “As many,” says the apostle Paul, “as are led by the Spirit of God, they are the sons of God.” *Rom. 8: 14.* It is even said of Jesus Christ, excelling as he did in wisdom, *that he was led by the Spirit.*

3. Man, in being inwardly guided of God — as the entirely selfish man *never* is, and as the truly holy man *always* is — does not lose his personality, or accountability. The fact of inward guidance does not imply the extinction of man’s action, but admits of any and all action which is subordinate to and harmonious with God’s action. Man, therefore, so far as he is guided of God, is, and can be, only a *co-operative being*. And this, in fact, whether we consult the intimations of philosophy, or of the Scriptures, is his true position. The facts and relations of things, by an immutable law, establish him here. This is his true place. It never can be higher than that of simple co-operation; it never ought to be lower. It is, then, a great truth, that God actually is, and that, from the nature of the case, he must be, in the soul of every holy being. He acts there — he guides there. And he thus acts and guides there because no man can be holy who is not under a divine guidance, and because the soul in which he is present and active is entirely submissive and happy in renouncing itself, and becoming simply co-operative.

4. Co-operation on the part of the creature, necessarily implies

antecedent action on the part of God. And if God's action must be antecedent, then man's action, being subsequent in time, must *wait*. So that the doctrine of the life and activity of God in the soul implies the doctrine not only of co-operation, but as preparatory to that, the doctrine of *humble waiting* on the part of the creature: not mere physical waiting, which could hardly be distinguished from inactivity or idleness, but mental or spiritual waiting: that is to say, a waiting or simply receptive state, so far as this, at least, that it involves and implies the extinction of all *selfish* activity. The mind in this state does not think, and does not reason, nor does it put itself in action in any way, in its *own choice and will*.

5. And the mind being in the state of waiting, as thus defined, is prepared to receive the truth. God, whose being and acts perfectly harmonize with the facts and relations of things, abides in the truth. And it is in his truth that he approaches and takes up his abode mentally. This is the precious and divine instrument of his moral authority. And the truth, which is dear to God, and which is the medium of his communication with rational minds, always takes effect in those minds that are fully prepared to receive it. God is in it; and it rules there by a divine authority, but without compulsion. No other preparation is necessary than that which has been mentioned, namely: the extinction of selfishness, which leaves the soul in the attitude of peaceful, docile, and divine waiting.

6. The soul, in standing open to receive God in his fulness, which is the case when selfishness is destroyed, is open to receive God's *truth* in its fulness, and in its full power. God's voice is the "still small voice;" and it is heard only in the deep silence of the inward spirit. Guard, then, against the impatience of nature. Let no disturbing influence come near. Let the soul, in its simplicity, stand still and wait.

It is then, instead of emitting from itself the lurid flashes of nature, that it receives the pure light from above. The perceptions which the soul then has, are not more truly its own perceptions than they are God's perceptions: such as he gives and such as he approves. The feelings, also, which the soul then has, may properly be described as God's feelings, because they are in accordance with the truth, and the truth is from God. The volitions, purposes, and acts, which the soul then puts forth, are alike divine in their origin, and harmonious

with God's purposes and acts, because they harmonize with the feelings He inspires, and the truth He inculcates.

7. It is thus that God, in the person of the Holy Ghost, and as God made manifest in the human soul, becomes the great inward Guide and Teacher — guiding men, not as He might guide an irrational animal, by instincts or by mere impressions, but by acts of perception and judgment, to which every other part of the mental nature corresponds.

Behold, in this representation, the man guided of God — the *divine* man — Jesus Christ made manifest and living again, as it were, in the intellects and hearts of his followers. It is this subordination of the human to the divine, which constitutes the “*DEUS AGENS INTER*,” man's true *divinity*, coming not from below, but from *above*. The soul, however, in thus coming under a divine guidance, does not cease to exist and act as a soul; it merely ceases to take its action under its own control, and to originate it in its own will. It has power, but its power is subordinate. It has wisdom, but its wisdom consists in being guided by a higher wisdom than its own. It has action, but it is co-operative action; freedom, but not independence. And He, on whom it is dependent, to whom it is subordinate, and by whom it is guided, is *God within*. God is its true Life.

And happy, thrice happy is such a soul. “Peace be within thee.” “Peace be within thy walls, and prosperity within thy palaces.” Such an one comes “without observation,” but the Divinity is within him. It is of such an one that the apostle Paul speaks, when he says, “I live, yet not I, *but Christ liveth in me*.” It is to such the apostle John refers, when he says: “Whosoever is born of God, [not merely pardoned or justified, but fully regenerated into the divine nature,] *doth not commit sin*; for his *seed*, [that is God, who is his new principle of life,] remaineth in him; *and he cannot sin because he is born of God*.”

A. K.

A MAN who is really honest, looks not at what he may, but what he should do. His cheeks are never stained with the blushes of recantation, nor does his tongue falter to make good a lie with the secret glosses of a double and reserved meaning.

For the Guide to Holiness.

EVERYTHING DESIGNED TO HELP US.

NO. 1.

FEEBLE HEALTH.

“WE KNOW that all things work together for good to those who love God.” This gracious assurance covers a great deal of ground. It includes all that is implied in many of the precious promises. Observe, the apostle says, “*We know* ;” evidently he spoke from his own experience, and appealed to that of his readers ; it was a thing settled beyond a doubt. “Work together for good :” temporal good ? no, that cannot be. Then it must mean spiritual good — the sanctification of the soul. And is it then a fact, that *all things* are tending to this one point ? all things which surround us — all things which happen to us ? Why, many of these things seem to be *hindrances*, and are continually complained of as such. Most Christians find many things in their circumstances, which they think peculiarly unfavorable to their progress in divine life. One complains of the depressing influence of bad health ; says he finds his strength so much exhausted by the unavoidable draughts made upon it daily, that he has no mental vigor left, and no capability of religious feeling or thought. He complains that he cannot keep his mind in contact with divine truth long enough to derive any benefit from it — the mind participating in the languor of the body. This often goes on for years, and the sufferer asks : “How can this be favorable to my growth in grace ? I seem to be running down hill all the time. O Paul, were years of ill health and nervous depression among those things which you had in mind, when you made that sweeping assertion ?”

To this, the apostle — himself no stranger to bodily suffering — would probably reply, “Child, thy Father has many things to teach thee, which are not to be learned in books. You are now in the school of Christ ; and you know that in a school there is salutary restraint, and mental discipline, as well as direct instruction.”

“But,” says the discouraged invalid, “I don’t seem to be gaining ground at all. This protracted discipline depresses my energies,

makes my zeal languid, compared with what it once was ; my love is less ardent ; my faith is not so lively ; I do not have those vivid impressions of Christ, and heaven, and the worth of the soul, that I used to have when I was in health, and every power of the mind and heart was kept bright by constant use."

"But," replies the apostle, "you can still say, 'whom have I in heaven but thee, and there is none I desire on earth beside thee ; and I count all things but lost for the excellency of the knowledge of Christ Jesus my Lord. And though he slay me, yet will I trust in him.'"

"Yes, by the grace of God, I can say this."

"Well then," says Paul, "the difficulty is, you have been struggling to *soar*, when God was teaching you to *sink*. He has been teaching you the great lesson of completely sinking into his will in all things, especially in regard to your religious exercises. He used to let you do and enjoy a great deal ; and now, he is teaching you to live without this excitement, in the simplicity of faith. This sort of discipline is eminently favorable to the destruction of the life of self."

"Then, O Paul, did you mean to say, and did He who inspired you mean to have you say, that long, weary years of ill health and prostrate nerves, work together for good — for present good ?"

"Yes, for *good*, but not for *joy* — for present spiritual improvement, though not for present spiritual enjoyment. This is a very important distinction to be borne in mind, and it generally takes the children of God a long time to get hold of it."

Invalid. "I have been accustomed to say and to feel in regard to my feeble health, that it was all right ; and I have tried to think from that passage in your epistle, that it would ultimately work for my good — but I could not see how, especially as I seemed all the while to be standing still. Indeed, I could have borne my illness very cheerfully, if I had not thought it was crippling the energies of the soul, and making me just good for nothing."

Paul. "And thus helping you, most effectually, to sink down into your own nothingness. Depend upon it, my child, God is more intent on your sanctification that you are ; and if ill health could not be turned to good account in this matter, not a child of his would ever be an invalid."

Invalid. "But how it hinders my usefulness !"

Paul. "O, you have nothing to do with that. *God does not need you!* Besides, thus being cut off from active effort, and apparent usefulness, is itself a very important means of grace. It is a great thing to learn to *wait*. Then, too, when you cannot labor for Christ, you can pray; and this is the most effectual service a Christian can render, and the most beneficial in its reaction on his own soul."

Invalid. "Alas, I am often too weak, or too nervous to offer a prayer. Can there be anything beneficial to the soul's health in such a state as that?"

Paul. "Yes. Then is the time to let patience have her perfect work. This is the situation, too, most favorable to the extinction of the remains of a legal spirit. We are naturally inclined to be something, and do something, as long as we can; but when the powers of the body are so far exhausted that the mind cannot act through them, except in the feeblest manner, then we feel as we probably never did before, that we are nothing, and can do nothing, and must rest with our full weight on Christ. Therefore I take pleasure in infirmities; for when I am weak, then am I strong; indeed, I rather glory in my infirmities. Though our outward man perish, yet the inward man is renewed *day by day*.

"You regret not being able to do more for the cause of Christ. Now Christians are not continued in this world after their conversion in order to do a certain number of things for God, but that they may be sanctified. Some are sanctified chiefly through action, others, chiefly through suffering. Let God carry on his own work in his own way, and let each of the subjects of his grace co-operate with him in a cheerful acquiescence.

"While the work is going on in your heart, I suppose you wish, above all things, that God may be glorified in your life?"

Invalid. "I do; and here is another source of trouble to me. There are many ways in which I could honor God in the church to which I belong, in my neighborhood, and in public. People seeing me able to do some things, naturally think I might do many more; for the strong don't know how to make allowances for the weak. So I fear the honor of the Master suffers, where the spirit is willing, but the flesh is weak. I almost envy those who are permitted to do a great deal of good, not so much for what they accomplish directly, as for being able to glorify God."

Paul. "Give yourself no more uneasiness on that score. You can glorify God more by patient and cheerful suffering, than you could by action. Some who do not understand the case may complain of you; but those who know how it is, when they see you pursuing the even tenor of your way, doing what you can, and patiently leaving the rest undone — as willing to suffer as to do — will magnify the grace of God in you. They will thank God and take courage; trusting that when their turn shall come to be laid aside, they shall be thus sustained."

Invalid. "It seems, then, that feeble health is one of the means of grace; and if God will dispense with my active service, and glorify himself by my cheerful suffering, there seems to be nothing in my lot to regret. As for lively enjoyment, vivid perceptions, sensible fervors, if they are not granted me here, I can well afford to wait for them, till I reach that blessed world, where the inhabitants shall no more say, "I am sick." A. B.

SANCTIFICATION BY FAITH.

WE take pleasure in copying the accompanying article from the "Watchman of the Valley." We rejoice in the happy experience of our brethren — in their sanctification by faith. It speaks of heart work done by the power of grace. There is, however, some head work about the article, which we think has more to do with old creeds and prejudices than with the word of God and the spirit of light. On these peculiarities we shall venture a few remarks.

EXTRACT OF A LETTER TO A FRIEND.

The most gratifying, and pre-eminently the most promising indications in the great moral heavens, is the silent, yet certain development of a great truth, to stand side by side with justification by faith, and the new birth — sanctification by faith. In our closing meeting at Buffalo, one arose and said: "You will set it down to my ignorance — for as the man who has never before ascended the Alps, stops to wonder and admire at every new turn, whilst the guide passes peak and glacier alike, without emotion, he has seen them so often — so I have been made to wonder and adore at the depth of

the riches of the love of God in Christ Jesus, and to know something of the loveliness and power of the blessed Redeemer, as my sanctification, this winter and spring, as never before. And, brethren, it seems to me, it needs another Luther and Zuwingle to arise and place side by side with justification by faith and the new birth, another, to make the great trinity of truths in the gospel, viz.: sanctification by faith."

As the meeting broke up, I grasped him by the hand, whispering in his ear, "It needs no Luther or Zuwingle to do it; God himself is doing it, silently, but extensively and powerfully — and this your case, is but one of many, very many, in many, very many places East and West, where I have seen the same deep, hidden workings coming up to the surface, like gushing well springs bursting forth in the hitherto parched desert."

And now, my dear Dr., may I not be permitted to hope, nay, to believe, that ere this, your own heart has become one of those gushing fountains, in which the words of our glorious Savior are "springing up into eternal life." I know your soul has been longing to drink deeply from the rock, to know Christ experimentally as *your sanctification*, as well as wisdom, righteousness, and redemption; and if you have not already, why not now say, "And now unto him *that is able to do exceeding abundantly above all that we could ask*, unto him be glory," &c. "Faithful is he that calleth *me* who also *will do it*." Why not say so and believe it? Is there any thing too hard for him? Is any thing *he has promised* too much to expect at his hands? O wretched unbelief! O Christ-disbelieving, soul-starving, soul-darkening, heart-hardening unbelief! Why does it so envelope and so occupy the heart? Put it away at once and for ever, and trust Jesus the faithful, the true, the almighty, the loving; trust and be not afraid.

In the way of the external progress of this great truth, as it has been under divine agency, making its way and establishing itself in the mind of the church, has been the baptism it has received at the hands of some, who have connected with it wrong and varient theories, as well as wrong names; and thus have environed it with prejudices, which for the time being, shut up many minds against it.¹ I

¹ THE doctrine of sanctification by faith has been freely promulgated in this country, as long as the correspondent of the Watchman has been

refer to the names given it, as entire or perfect sanctification, Christian perfection — a mighty barrier which God alone can remove,² as he does in individual cases, one by one.

a Christian. True, there have been a few who have entertained wild speculations on the subject, and there have been but a few. The great mass of Christians who have maintained the doctrine of personal holiness, have been known as consistent and truly pious people. The difference between a small class of fanatics and the multitude whose doctrine has led them to watchfulness, prayer, and deep humility, and to constant reliance on divine aid, has been so often told to the world, that the man must have been culpably ignorant or wilfully blind who did not know that there was nothing in common between them, excepting the use of a few legitimately scriptural terms.

² Entire sanctification and Christian perfection are terms in frequent use; and why should they be a "mighty barrier" in the way of a Christian? The prayer of St. Paul for the brethren, was, "The very God of peace sanctify you wholly." What can be the difference between the state in answer to the apostle's prayer and entire sanctification? How frequently is the Christian exhorted and commanded in the New Testament, to "go on unto perfection," to "be perfect." What do the Savior and the apostles mean by such injunctions? Are they a dead letter, or are they to be complied with? If you will charge God with folly, say they are unmeaning; if they are to be heeded, learn their import, and be not ashamed of the term which God himself hath dictated. The term has been amply guarded by the affix of Christian — Christian perfection; not absolute, not angelic, not the perfection of gloried saints; but what our Father requires of his children here — to love our brother and our enemy as we love ourselves, to love God with all our heart, mind and strength, and, in motive, to do every thing to his glory. And this explanation has been so carefully and faithfully made, that the runner might read, and made so extensively, that none need misapprehend the intended application. We wish it distinctly understood, however, that while we defend the use of these terms as being scriptural, we are perfectly willing that others should use a different phraseology, meaning the same thing. It is not our intention to induce others to pronounce our shibboleth; we only caution them against abusing it.

"Christian perfection," "entire sanctification," stumbling-blocks to the Christian! They cannot be to him who takes the Word of God as

And a corresponding internal obstacle to its progress, in those individual cases, like your own, where there is real hungering and thirsting, real longing of soul to know the truth experimentally, is the idea that in answer to prayer or faith, Christ, by his Spirit, is to wipe off the guilty stains, and break off the guilty chains of sin. As if he should pass his hand over the tablet of the memory, the imagination, the heart, the conscience, and blot out and wipe away every thing that now hinders the consciousness of perfect internal purity. An entire misapprehension of the truth. He does not so pass his hand over — does not beget any such consciousness. But on the contrary, takes us not after purifying us, but in our pollution;³ and loves us freely and justifies us fully for his own sake, and

the man of his counsel. The “mighty barrier” is in the theory of Augustine, which has for many centuries been entertained in the church — that the seventh chapter of Romans is expressive of true Christian experience. It is in the Presbyterian Confession of Faith, which declares that sanctification is “imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh.” Here, Christian friend, is your “mighty barrier.” This has been the lesson of childhood and the faith of riper years. How can you entertain this faith, and at the same time expect to be pure in heart?

³ A strange kind of sanctification this! — kept “in our pollution,” left in our “guilty stains,” and “chains of sin!” We find no *threat* of this kind to the true believer, in the Bible, but, on the contrary, there are commands and promises of God; there are prayers and professions of saints, which indicate a cleansing from pollution, a blotting out of guilty stains, and a breaking of the chains of sin. For example: “Be ye holy;” — “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit;” — “From all your filthiness and from all your idols will I cleanse you;” — “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin;” — “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image;” — “Now being made free from sin and become the servants of God, ye have your fruit unto holiness, and the end everlasting life.” Such is the state of the sanctified. Is freedom in chains? Are the pure in heart polluted? Are there stains of guilt on our Lord?

pledges himself, or rather has pledged himself in his death upon the cross, as well as in his abundant promises, that he will sanctify us wholly and preserve us blameless unto his coming. The result is not a *conscious purity*, as some affirm, but deeper consciousness of guilt⁴ and unworthiness at the same time that Christ is received, triumphed in, as wisdom, righteousness, sanctification, and redemption — all in all, and we complete in him.

There are two prominent, dangerous errors, which many have imbibed, and upon which they have made shipwreck, which time and space will permit me to name for perspicuity, but not to illustrate. 1st, the idea of Christ taking such possession of the heart and mind as to make *their* acts his own. Hence, supposing themselves perfect — impossible to be otherwise.⁵ 2d, Christ, by his Spirit instantaneously purifying the heart and mind, and filling it with a consciousness of perfect purity or entire holiness. While in opposition to both, the truth is simply, that Christ is received and rested upon with full confidence as the physician of the soul — to probe its wounds, bring out its hidden corruptions,⁶ apply the balm of Gilead, and bring us off conquerors and more than conquerors through his own beloved name, and hence filling the soul with love to Christ, complacency in Christ, (not self,) triumph in *Christ*, (not in personal

⁴ How can this be? If sin is forgiven, is not the guilt taken away? If depravity is removed, shall we see it remaining? The sanctified look upon sin and depravity with purer eyes; they discover more clearly the offence of sin; they are deeply impressed with a sense of their unworthiness, but they are not conscious that any thing remains within them, or upon them, which God has removed far from them. But if the work of sanctification has been accomplished and the Spirit beareth witness with their spirit, then why not be conscious of the truth, and appropriate the apostle's declaration — "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

⁵ This is a dangerous error, maintained by a very small class called Perfectionists. It has been confined to the very few; the great body of those who believe in Christian perfection have no belief in the doctrine, or sympathy with those who entertain it.

⁶ It seems by some remarks of this writer, as if he took conviction for the greater work of grace.

purity, or self, in any form.)⁷ In short, filling the soul with *Christ*, as its theme of praise, spring of gratitude, object of love, ground of hope, and source of confidence. But I must stop short, or I shall not stop at all. Yours, &c.

JUSTIFICATION AND SANCTIFICATION.

1. JUSTIFICATION and sanctification are inseparable blessings ; whom God justifies, them he also sanctifies.
2. Justification and sanctification are, however, perfectly distinct.
3. Justification precedes, sanctification follows, as an effect.
4. Justification is an act which passes in the mind of God ; sanctification is a work wrought in the heart of man.
5. Justification is a relative change ; sanctification is a real change.
6. Justification changes our forensic relation toward God ; sanctification changes the dispositions of our hearts toward him.
7. Justification removes the guilt of sin ; sanctification destroys its power, and cleanses its pollution.
8. Justification includes in it our adoption into God's family ; sanctification makes us partakers of God's nature.
9. Justification releases us from an exposure to the miseries of hell ; sanctification prepares us for the felicities of heaven.
10. Justification is instantaneous ; sanctification is gradual ; for though there must be a moment when sin is totally destroyed, and holiness has the full occupancy of the heart, sanctification does not then cease to be progressive : improvability is a property of the human soul, and holiness, as a principle emanating from an infinitely perfect Being, can have no limits.

⁷ True, the sanctified do not find complacency in self, in any form, but they do rejoice in what God hath done for them and wrought in them. And let them rejoice, rendering glorious praise "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father : to him be glory and dominion for ever and ever. Amen."

11. Justification is a complete act ; it remits all past transgressions, so that it cannot be said of one man that he is more justified than another ; sanctification has its degrees, and it may be said of one man that he is more sanctified than another.

12. Sanctification is the work of God, meritoriously by the atonement of Christ, efficiently by the operations of the Holy Spirit, but experimentally by faith, and is the privilege of all Christian believers.

SAMUEL DUNN.

For the Guide to Holiness.

MEMOIR OF MRS. CAROLINE MATILDA ASHLEY.

MRS. CAROLINE MATILDA ASHLEY, daughter of the Rev. Samuel Johnston, was born the 8th day of May, 1821, in Early county, Ga.; and departed this life the sixth day of February, 1848. From her childhood, she was respectful, affectionate, and obedient to her parents, and amiable in her life and manners, above what is usual. She was educated with a scrupulous regard to her spiritual and eternal interests. Her attainments were above the ordinary character, such as to render her an interesting, agreeable, and useful member of society. Her mind was naturally discriminating, and was highly cultivated by reading and other means of improvement. In her disposition, she was so modest, and in her deportment, so retiring, that it was necessary to be well acquainted with her, in order to be able to estimate her worth. Yet her manners were so affable, and her behavior so sweet, that she was calculated to render all about her agreeable and happy. Even before she embraced religion, she was lovely in her person, lovely in her conduct, lovely in her manners, lovely in her life — but O, how much more lovely, when she put on the Lord Jesus, and became adorned with the hidden man of the heart — with a meek, quiet, and heavenly spirit, which, in the sight of God, is of great price. Then she exhibited all that is calculated to ornament and embellish the female character. She professed to obtain salvation by the remission of her sins, when she was about fourteen years of age. In the Fall of 1835, she attended a camp-meeting, in company with her parents, near Fort Gaines, Ga. At this meeting, she resolved to give her heart wholly to God, and seek the salvation of her soul, by faith in the blood of Christ. She had been convinced of sin

some time before. At this meeting her convictions became more pungent, and after a severe and persevering struggle, she was brought into the liberty of the children of God, and enabled in her heart to call Jesus, Lord, by the Holy Ghost. She immediately united herself to the Methodist E. Church, and was a very consistent and exemplary Christian — attended all the prayer and class meetings, as well as public preaching, and was remarkably zealous and delighted to see the work of God revive. At length an awful declension seemed to pervade the church, many became dispirited, and said, “it is in vain to serve the Lord, and what profit is it that we have kept his ordinance?” But in the midst of all this coldness and declension, Caroline held to her integrity, and sustained her relationship to the church. But it was manifest that she had in some degree lost her zeal, and had fallen into a state of supineness.

In November, 1838, she was united in matrimony to Mr. Felix L. Ashley, and emigrated to Alabama. She settled near the city of Montgomery, and united herself to the Methodist E. Church in that place; but it was evident that her religious enjoyments were very superficial. She remained in that state until 1842, when, under the ministry of Dr. Lovick Peirce, she became powerfully alarmed at her situation, and resolved, by the grace of God, to live more holy, and attend more punctually to those religious duties which devolved upon her as a professor of religion; but her spiritual enjoyments were transient. She remained in that state until 1845, when the work of God broke out in the city of Montgomery, under the ministry of Dr. Hamilton; scores were made the happy subjects of converting grace; and amongst them, was our dear Caroline. She had such a bright manifestation of the pardon of sin, and her acceptance with God through Christ, that she never afterwards doubted. Two months after this radical change, she experienced one of the most afflictive and heart rending dispensation of Providence; she was bereaved of two sweet, interesting girls in the space of twenty-four hours. This produced a great shock upon her delicate frame, and was a severe trial of her faith; but in the midst of this affliction she bore up, and found the grace of God sufficient — a balm to heal her wounds and to sustain her.

In the course of the last year, she was bereaved of another interesting child. She looked upon that little angel as a pledge of conjugal happiness, and a remuneration for the loss she had already sustained. Mysterious are the workings of Providence. “All things work together for good, to them that love God.” From that period till she died, her health gradually declined. In July, 1847, she was taken with a chill

and fever, and grew worse and became more debilitated, until she was entirely confined to her room. Her disease assumed such a character, that neither skill nor medicine could reach it. She submitted to the stroke with the consolation, that every one whom the Lord loveth, He chasteneth. She viewed the rod laid upon her, as designed for her good, and therefore ardently prayed that this affliction might be sanctified to the good of her soul. Last Autumn, she began to decline rapidly. She thought, as did her intimate friends, that her stay was short amongst us ; she had entirely given up the world with all its pomp and vanities, and appropriated as much time as her feeble health would permit, to reading the Scriptures, to prayer and meditation. She observed to me one day, " Pa, I have been trying to wean my affections from you, from my dear husband, my sweet little boy, and my brothers, that nothing might intervene, to interrupt my religious enjoyment." She said, " I want you to read some of those precious promises in the holy Scriptures, for the exercise of my patience and faith." I read the 23d Psalm, The Lord is my shepherd, I shall not want, and " though I walk through the valley and shadow of death, I shall fear no evil ; thy rod and thy staff, they comfort me." I read also the 14th chapter of St. John, " Ye believe in God, believe also in me. I go to prepare a place for you." " Oh," said she, " how sweet and pleasant are the declarations of my adorable Saviour ; but for the hope I have in the atonement, I would be ruined and lost ; but how can I doubt, when I have such a matchless advocate with the Father, and such a kind mediator to plead my cause in heaven ? "

Her kind and affectionate mother, died three weeks previous to her death. She bore up under the stroke with Christian firmness, and a perfect resignation to the will of God. She observed to me one day after the death of her dear mother, " I shall die next, and you, Pa, will soon follow." " The world," she said, " has lost all its charms, I have a deep interest in heaven ; my mother is there, and my sweet little children are there, and this has a tendency to draw me heavenward." Suffice it to say, when she was brought to the trying point, she evinced to all around her dying bed, that she was amply prepared for the momentous change. Friday night, before she died, she was taken with a spasm and we all thought her sufferings were consummated. After a short time, she revived and called her companion to the bed side, and threw her arms around his neck, all trembling in death, and said, let us pray. She offered a very ardent, fervent, and devout prayer. Her petition was, that she might have an easy passage over the Jordan of Death. She then called a servant, and gave directions in reference to some

burial arrangements. I was fully convinced, that a few hours more would terminate her earthly existence. On Sunday morning, she was taken with another spasm. I was standing at her head. After she revived a little, she said, "Pa, I want you to send for the preachers." I asked which; she said, "Hamilton, Rumer, and Lapscomb; but Dr. Hamilton, she wished to see in particular. I sent for him instantly. After Br. Hamilton had commended her in prayer to God, she addressed him in the style of a friend, and asked how long he would remain in Montgomery, and then observed, "I shall die, and I want you to preach my funeral sermon." She said a short time before she closed her eyes in death, that all was well; that she was not afraid of death, or the grave. Her prayer was abundantly answered, for she died so easy, that it might emphatically be said, that she fell asleep.

For the Guide to Holiness.

A WORD TO THE EDITOR—ADDRESS TO MINISTERS.

BR. KING :—Two years have rapidly rolled away since I became a subscriber for your excellent paper: and I can truly say, that I love it more and more. Wishing it continued, and having to write on business, I have determined to send a few thoughts for publication—hoping that, by the blessing of God, they may be the means of rousing or encouraging some soul to seek, by self-denial and active faith, for full redemption in the blood of the Lamb. While reading your address in the June No., I felt encouraged—I felt glad that I had ever written for a work that is spreading scriptural holiness through the world, and that my feeble efforts have been honored with a place in its sacred pages. Yes, I do feel it to be a "*privilege* to write for the Guide." Although I may have exposed myself to criticism, and perhaps ridicule, it matters not with me. When I laid *all* upon the altar I made no reserve; and the reflection that my efforts, though weak and imperfect, *may* do good, brings inexpressible satisfaction to my heart. I have already been richly rewarded for my labor, by the consciousness of having done my duty—that God approves and blesses me, and that he ever blesses the labors of those who do his will.

I still feel desirous to throw my little influence on the side of holiness. And O! that the Holy Spirit may direct me while I address a few

thoughts to ministers, upon the subject of entire consecration to God. It is a momentous subject, and one from which my weakness would shrink, were it not so deeply impressed upon my mind that it is my *duty to write*. This, my Rev. brethren, I trust will be a sufficient apology for my taking the liberty of addressing you. I am deeply sensible of my weakness, and feel more like sitting at your feet than assuming the position which I now occupy ; but I know that you will bear with me. You lie near my heart. I have ever looked up to you for instruction in righteousness with confidence and affection, and you have ever had my sympathy and prayers. I am aware that your life is one of privation and trial ; and you need above all others, to have a clear and abiding witness of the Holy Spirit that you have entire acceptance with God—that you are wholly his—that the blood of Jesus cleanses *you* from all sin, and that there is a sweet union and co-operation between Him and your spirit. A faith that sees God in all things—in all events ;—a “love that casteth out fear”—a peace that “flows as a river.”

These are necessary for your consolation, while sojourning in this wilderness, torn and afflicted by sorrow and discouragement. But how much more necessary are they to qualify you for your ministerial office ! Is there not an awful responsibility resting upon you ? Are you not under the deepest obligations to be holy ? Is there any lawful reason why you should remain unholy another day—another hour ? Have you any good reason why you do not *now* lay all upon the altar and *believe* that your sacrifice is accepted through the merits of Jesus ?—and that “the altar sanctifies the gift ?” Is it not sin to refuse to consecrate yourselves, soul, body, and spirit to God *now* ?—to be ready to do, or to suffer, or to sacrifice whatever He may require, with a cheerful and grateful heart ? Is this any thing more than your reasonable service ?

You believe the blessing attainable ; you preach it and urge it upon others, while you acknowledge that you do not enjoy it. Is not this an inconsistency ? Can you expect to be successful ? It has been said, “Like priests, like people.” Will not this apply to ministers of the present day ? Have you ever thought of the hundreds and thousands of souls that you are keeping back from full salvation by your example ? Would it not be honoring to the Saviour to testify to your congregations that you realize the efficacy of the blood of Jesus in cleansing *you* from all sin ? Would not their hearts be fired and encouraged to seek and lay hold on the blessing ? You are not prepared to lead others in the way of holiness, while *you* remain unholy. It is not probable that

you will encourage others to seek and *expect* it, while you place the standard so far — so high, that *you* cannot reach it. Is not the way so plain, so simple, that the “way-faring man, though a fool, cannot err therein?” Many of your congregation, who are groaning under a burden of inbred sin, would rejoice in full salvation, if they could hear you testify, from *your own experience*, that “the blood of Jesus cleanses from all sin.”

I sought it for years ;—I believe I sought it with my whole heart ; but could never venture to *claim* it until I met with one who enjoyed it. The way was opened up before me as clear as the sun. I “thanked God and took courage.” I conferred no longer with flesh and blood — I laid all upon the altar — believed God, and in that moment the blessing was mine.

Glory be to God and to the Lamb forever. I expect to rejoice through time and in eternity, for the privilege of having the instructions and example of a holy pastor one year. If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, think on these things. No longer let this proverb be applied to you :—“Physician, heal thyself ;” but be prepared to say to others, “Follow me, as I also follow Christ.”

“And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. Amen.”

A CHRISTIAN PILGRIM.

Lexington, Ky.

For the Guide to Holiness.

CHRISTIAN HOPE.

TRUE Christian hope may be distinguished from that of a spurious character, by its fruits. “Every one that hath this hope in him, purifieth himself even as Christ is pure.” Hope, spoken of in this passage, has faith for its basis. “We through the Spirit wait for the hope of righteousness by faith.” The apostle speaks of the Christian’s hope, as being a “lively hope.” We may understand by this, that it is a living, active, operative hope. That it is an active, living principle, may also be seen in the fact of Paul being “judged

for the hope of the promise made of God unto our fathers ; unto which promise," says he, " our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake," he tells king Agrippa, " I am accused of the Jews."

Let the professed Christian compare his hope in Christ with the Scripture standard, and see whether it is genuine, whether it is founded on the rock Christ Jesus, and becomes an anchor to the soul both sure and steadfast, entering into that within the veil. If it is not of this description, it is a false, delusive hope, and like that of the hypocrite, which is doomed to perish.

We have said above, that the hope of which we are speaking has faith for its basis. Now " faith without works is dead." No Christian is saved by a dead faith ; or in other words, who does not " purify himself," through the works and exercise of faith. Not that works are a condition of salvation, but only the fruits of the condition, while the condition itself is faith.

Our object on the present occasion, is to notice briefly some of the works or duties, by which we should exhibit our hope in Christ, and through which we are to purify ourselves even as he is pure.

1st. We should make an unreserved consecration of the entire powers of our being to the service of God, including all that pertains to, or relates unto us. It is written, that " no man can serve two masters." " He that is not with me," saith Christ, " is against me ; and he that gathereth not with me, scattereth abroad." He that possesses true Christian hope, will see and feel the reasonableness of such an entire consecration, and will not dare to question it. There will be a fixed decision of heart for God.

2d. We should believe that God for Christ's sake accepts the offering thus made, and continue to believe it, for only while believing are we saved. " The just shall live by faith." While faith is in lively exercise, hope sheds her beams of divine comfort and support upon all the ills of this life, and lights up the dark valley of the shadow of death, and bursts in twain the bars which exist between the terrestrial and celestial worlds, and then in full fruition dies. In view of this, the Christian can say with the poet :

" Rejoicing now in earnest hope,
I stand, and from the mountain top,
See all the land below ! "

3d. We should "make no provision for the flesh to fulfil the lusts thereof," but follow Christ in the cross-bearing way of duty, — maintaining a single eye to the glory of God — a submissive will — a tender conscience — a loving spirit — a godly conversation — a watching unto prayer — and as much as lieth in us doing good unto all men. Thus go on from strength to strength — from victory to victory, until ye become not only conquerors, but *more* than conquerors through Him who hath loved us, and given himself for us. This is the hope of our Christian calling, — "a hope that maketh not ashamed because of the Holy Ghost given unto us," who thus live.

Dear reader, dost thou possess the Christian's hope, of which we have so briefly and imperfectly spoken? If so, thou wilt labor "to purify thyself even as Christ is pure." Which may God grant to each and every one of us, and bring us ultimately to that world of glory, where hope and faith in full fruition die. B. S.

For the Guide to Holiness.

EXTRACT OF A LETTER.

GERRY, AUG. 13, 1848.

DEAR BR. KING:—The following is an extract from a letter received from Mrs. Phoebe Palmer. The excellency of her remarks on the ministerial calling, as well as the eagerness that exists in the religious community to read all that this devoted servant of God writes on the subject of holiness, has induced me to send it for publication in the Guide. Though a private letter, I am sure sister Palmer will not object to its doing good to more than one. Holy living is what is needed in the church at the present time, and what is better calculated to promote it, than more prayer and preaching on the subject.

Yours, in Christ,

H. H. M.

"Your calling, my brother, furnishes opportunities for usefulness, which an angel might covet. Were an angel now singled out from amid the adoring multitude before the throne and permitted to enrobe himself in a human form in order to bear a commission from the court of heaven to the perishing inhabitants of earth, would he not be

regarded as signally honored ! The angel sent to Cornelius, was not endued with authority to dispense the gospel ; he was only permitted to direct the attention of Cornelius to one who from the hand of God had received this commission.

And is my dear Br. M. one of these highly favored ones ? Yes, a dispensation of the gospel has been committed to him. Thanks be to God, that you have thus early in your career apprehended the ultimate object of the Christian ministry, which is to present every man perfect in Christ Jesus.

It is my belief, that every ambassador, who has been truly called of God, on his first reception of the call, is made to feel deeply the force of these words, "Be ye clean that bear the vessels of the Lord." If he does not already enjoy the consciousness of internal purity, he is urged to seek for it as a necessary qualification for the sacred office. I well remember one who was thus called, and thus felt that conscious purity was a necessary pre-requisite. His first work after the conviction that he was called to preach the gospel, was to seek the direct witness of purity. He says he never thought of being in readiness to preach the gospel, without the blessing of holiness. With all his heart he sought it, and speedily did he prove Christ as a Savior able to save unto the uttermost. He then entered upon other pursuits as preparatory, yet wholly *subordinate*. For many long years has he been regarded as the Bramwell of the State where he now labors. Not only is he an able minister of the New Testament, but the power of the Spirit accompanies his word, and he is eminently successful in his ministrations. No minister has authority from the word of God for believing that he shall be as the mouth of God to the people, unless according to the word of the Lord to Jeremiah, (15 : 19,) he "take forth the precious from the vile."

You speak of tarrying at Jerusalem, until thus endued with power from on high. Some might imagine that this were losing time, but surely the minister referred to did not lose time, and if the order of God were thus observed, every minister would doubtless find himself to have been an infinite gainer.

I have been placed in circumstances which have made me acquainted with the early exercises of a number who have been called to preach the word. I do not remember one of these, but who was led to feel the importance of purity as a preparation for sanctuary

service, much the same as the example referred to. Had these with all others who have been thus exercised, persevered, as did this brother, what a different view would the experience of the church now present. The general indefiniteness in the experience of the ministry, has been the mould by which the experience of the membership has been formed. The experience of the people has probably in all ages been graduated by the experience of the clergy. "Like priests like people," will perhaps hold good till the end of time.

Yet, though I deeply feel the importance of this topic, I believe my heart is not wanting in sympathy for those dear laborers,

"Who spend their sweat and blood and pains,
To cultivate Immanuel's lands."

Yet O, how much I long that they should feel the importance of personal purity. I well know that decision, earnestness, and importunity, would soon, in the strength of Christ, secure the blessing; for "If any man *will* do his will he *shall know* of the doctrine." Over and over again, in urging the duty of present holiness on members of our communion it has been said in reply, "Why does not our minister enjoy the blessing?" If those occupying more prominent positions in the church would only come out in definite testimony on the experience of entire sanctification, there would soon be a coming up of the people to this point. God has his order, and this says, "Begin at the sanctuary." Two or three weeks since, I attended a Camp-meeting. It commenced June 19th. On the 22d, I visited the ground. I was informed that the preaching had all been to the unconverted, yet they had not witnessed any conversions, and all seemed to be unmoved. An humble individual present, thought that the efforts might not have been directed in obedience to the order of God, viz., that judgment must begin at the house of God; and without breathing her thoughts to mortal ear, she began to plead earnestly that the presiding elder might be wholly sanctified. That evening, the desire of her heart was granted, and in a clear manner, he received the witness of entire sanctification. But a few hours past, and four or five ministers had also received the blessing. After this, the fire spread among the people, and numbers were brought into the enjoyment of holiness. Several also were converted, and others were healed of their backslidings."

For the Guide to Holiness.

REDEMPTION—IMMORTALITY.

THE Scriptures speak in an awful voice of the high claims that God has on Christians not to trifle with the work of redemption, which has brought the human and divine natures, through the Mediator, so near each other. Therein Christ is revealed all glorious and full, like a mountain of burnished gold, crowned with an overflowing fountain of goodness and mercy, extending into every obedient believer the fulness of his inexpressible love, and the pure gift of eternal life. Eternal life—infinite gift! endless treasure! What is it? No finite mind can comprehend the worth of divine love. Eternity will increase its wonders, spread its beauties, heighten its charms, and open the excellence of things not revealed, while its everlasting cycles shall move on. M.

GRACE AND GLORY.

THE more grace here, the more glory hereafter; the higher in grace, the higher in glory. Grace differs nothing from glory but in name: grace is glory in the bud, and glory is grace at the full; glory is nothing but the perfection of grace, happiness is nothing but the perfection of holiness; grace is glory in the flower, and glory is grace in the fruit; grace is glory militant, and glory is grace triumphant. Grace and glory differ in degree, not in kind.

BROOKS.

ENTIRE CONSECRATION.

MRS. FRY, the distinguished female philanthropist, solemnly declared to her daughter in her last illness, "I can say one thing: since my heart was touched at the age of seventeen, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord."